

SUNDAY SCHOOL LESSON.

For Sunday, November 17th, 1901.

THE CHILDHOOD OF MOSES.—EX. 2:1-10.

1. And there went a man of the house of Levi and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him for three months.

3. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4. And his sister stood afar off, to wit what would be done to him.

5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said: This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter: Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her: Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her: Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said: Because I drew him out of the water.

Golden Text.—"Train up a child in the way he should go; and when he is old, he will not depart from it."—Pr. 22:6.

Doctrinal Thought.—Motherhood.

HOME READINGS.

M. (Nov. 11), Ex. 2:1-10; T. Ex. 2:1-10; W. Ac. 7:15-21; Th. Ac. 7:22-29; F. Isa. 49:1-12; S. Ps. 124:1-6; S. 2d Ti. 2:14-17.—From the International Bible Reading Association.

Subject: "The Child Moses." Outline:

The Cruelty of Pharaoh.....1, 2. Concealment of Moses.....3, 4. Ark of God.....5-10.

Practical Question: "Am I faithful to my trust?"

Hymn: "Shepherd of Tender Youth." Teacher's Text: "She brought him unto Pharaoh's daughter, and he became her son."—V. 10.

Scholar's Text: "She had compassion on him."—V. 6.

Word for the Week: "Child."—V. 2, 3, 6, 7, 8, 9, 10.

Memory Verses: 7-10.

SUGGESTIVE QUESTIONS.

1. The names of Moses' father and mother?—Ex. 6:20. His elder brother and sister?—V. 4; Ex. 7:7. What command which Moses afterward wrote did his father keep?—Deu. 7:3-4. The Christian duty with reference to marriage?—2d Cor., 6:14.

2. How does Jesus teach that He watches over us every moment?—Mat. 10:29-30.

3. Why is the Christian always safe?—Ps. 121:5-8. What will sorrow do for us?—Ro. 8:28; 2d Cor., 4:17.

4. What commendation might be given to Miriam?—L. 19:17, f. c. What else do we know about her?—Ex. 15:20; Nu. 12:1-15; 20:1. How long afterward does God speak of Jochebed's three children?—Mi. 6:4.

5. How does God use His adversaries to further His cause?—Ps. 76:10.

6. What trait of the princess should we cultivate?—1 Pe., 3:8.

7, 8. What proverb does Miriam illustrate?—Pr. 20:11.

9. If we train our children for God, what will be the result for them?—Pr. 22:16. To ourselves?—1 Cor., 3:8, l. c.

10. What else do we know of Moses as the son of Pharaoh's daughter?—Ac. 7:21-22; He. 11:24-25.

ABBIE C. MORROW.

PRACTICAL POINTS.

The dearer the comfort the greater

the care.—V. 2.

The frailtest vessel is safe, launched beside the purpose of God.—V. 3.

A mother's prayers are a child's protection.—V. 3.

The place of death is the place of cleansing.—V. 5.

Man's plans for evil are turned into God's purposes for good.—V. 5.

Every sorrow may be but the setting of a jewel.—V. 8.

Pleasure and profit always result from right doing.—V. 9.

God pays mothers not for caring for their children, but for His.—V. 9.

God promises royal "wages" to every faithful mother.—V. 9.

Those whom God designs for great service He prepared for it.—V. 10.

SELECT NOTES.

1. And. After the unwarrantable measures taken by the king of Egypt to check the growth of the people, by enjoining the midwives to slay all the male children as soon as born.—Murphy.

There went. Better rendered, "There had gone." The marriage had taken place some time previous to the infanticidal edict, 1:22, before which also Miriam and Aaron were born.—Nevin.

What the world calls chance is an overruling providence; God shaping circumstances to accomplish His purpose.—Johnson. A man. Amram. Exalted people. Son of Kohath, son of Levi. He died in Egypt, aged 137 years.—Ex. 6:18-20.—Young.

Took to wife. An ordinary occurrence, the marriage of a lowly man to a lowly woman. Yet out of this marriage was to come a nation's deliverer and one of the greatest men of history. The lowliest marriage is a solemn thing when one comes to view it in all that is wrapped up in it.—Torrey.

Daughter. Jochebed. The glory of Jehovah.—Nu. 26:59-59. No mixed marriage here. Godly parents and a goodly child.—Sandham.

Levi. Jacob left Levi in disgrace.—Ge. 49:5. Moses descended from him to typify Christ, who came in the likeness of sinful flesh, and was made a curse for us.—Com. Com. God chose a religious family out of which the law giver and the high priest were both to spring.—Clarke.

2. Bare a son. Not the first born. There was Miriam about twelve, and Aaron, three years old. A goodly child. "A proper child."—He. 11:23.

"Exceedingly fair," fair to God.—Ac. 7:20, Marg.—Robinson. It implies more than mere physical beauty, namely, divine favor.—Ps. 105:23.—Gray.

The implication is that God in some way intimated to the mother that Moses had been born for some special purpose.—Whitlie. God sometimes gives early earnest of His gifts. He put early strength in Samson.—Ju. 13:24-25.

Early forwardness into Samuel.—1 S., 2:18. Wrought an early deliverance for David.—1 S., 17:37. And began betimes with Timothy.—2 Ti., 3:15.—Com. Com. Hid him 3 months. Moses' parents hid him by faith, He. 11:23, in a special revelation that the deliverer should spring from their loins or in the general promise of Israel's preservation.—Com. Com.

3. She. The father is not mentioned, but everything was done with his consent, for the apostle couples both parents in his encomium.—Nevin. Not longer hide him. Not always could the mother hush those cries which heard outside would draw sore punishment to the parents and death to the babe.—Taylor. Took for him. Did not make it, but prepared it for her purpose.—P. An ark. Tebah, a boat or vessel. A term only used here and in connection with the deliverance of Noah.—Eldersheim. This is the Arabic word for coffin.—Nevin. Not devised by one who saw no other destiny for her child but death by drowning. The significant structure was faith's draft headed into the treasury of the God of resurrection.—McIntosh.

Bulrushes. Thick, strong, tough weeds, like bamboo, about the thickness of a finger, not quite cylindrical, but three-cornered. Slime. The mud of the Nile, which, hardened, is very tenacious.—J. F. B. Pitch. Mineral tar. This little casket had the interstices

filled with clay and covered with pitch. It was water tight. Laid it. Having first, no doubt, laid it upon the altar of God. In her helplessness she committed all to Him who overrules all.—Johnson.

In the flags. Guided by the Spirit she put the babe near the very place Pharaoh had commanded the children to be cast. But the place of danger was the place of safety.—Pentecost.

The river's brink. Thus to have exposed her child while she might have preserved it, had been to tempt Providence; but when she could not, it was bravely to trust Providence.—Com. Com.

4. His sister. Miriam, the original form of the name Mary. She shared the genius for which her brothers were remarkable.—Pentecost. She led the Hebrew women in a song of triumph at the Red Sea. Is called "a prophetess."—Ex. 15:20. Her gifts awakened in her an unholy ambition, which was rebuked by a temporary stroke of leprosy.—Nu. 12. She died near the close of the wandering, and was buried in the wilderness.—Nu. 20:1.—Wakefield.

After off. But God was near.—Gray. To wit. Miriam was set to watch, not with any thought of harm to ensue, either from unfriendly hand or beast of prey, but to see "what would be done to him."

5. Daughter of Pharaoh. Daughter of Seti I and sister of Ramesses the Great.—Charron. Somehow the salvation of Israel was always connected with the instrumentality of the Gentiles.—Pentecost.

Came down. Intending only to wash. God intended her to deliver the deliverer of His people. His designs go beyond ours.—Johnson.

To wash at the river. Probably a religious solemnity the royal family opened by bathing in the Nile. Peculiar sacredness was attached to those portions of the sacred stream which were near the temples. The water was there fenced off as a protection from the crocodiles; and doubtless the princess had enclosure for her own use, the road to which seems to have been well known to Jochebed.—J. F. B. And probably decided her choice of the place.—Cook.

At the river. And so probably at Zoan, always associated by the Hebrews with the marvels which preceded the Exodus.—Ps. 78:43.—Cook. Her maidens. Young female companions, probably of rank.—Hall. Walked along. While the princess bathed. The discovery was not made by them. A providential circumstance, as it led to her personal interest in the babe.—Johnson.

Sent her maid. Her personal servant. Her "handmaid."—R. V. Not the same word as that translated maidens.

6. As she opened the little casket she thought little how it would open her heart.—Wakefield. Saw the child. In Hebrew, "And she saw him the child; and behold a male infant weeping."—Bush. Behold, the babe wept. Perhaps chilled, hungry, missing its mother, and frightened by the unusual surroundings and the strange faces. She had compassion on him. If there is one thing too strong for a man's law it is a woman's heart.—Alford.

This gracious princess was not in sympathy with the cruel edict of her father, and glad of an opportunity to enter a practical protest against it. Would he persevere in destroying the Hebrew children after she had adopted one of them as her own son? So Moses began to be the savior of his people while a babe.—Pentecost. One of the Hebrews' children. No one would desert and expose such a child, who was not compelled to so by dire necessity. Complexion, tint of hair and cast of countenance strengthened her convictions.—Rawlinson. The covenant sign engraven on his flesh declared to whom he belonged.—Bush.

7. Then said his sister. Miriam, quivering with excitement, with white sharpened with the strain of love and care, and with a presence of mind indicative of the prophetic spirit, promptly came out of hiding and boldly suggested to the Egyptian princess the propriety of calling a nurse.—Pentecost. This suggestion was an inward prompting from above. How else

should it have entered her thoughts to propose making the mother of the exposed infant its nurse.—Bush. She did not speak too soon or too late. She did not say a word too much nor too little.—Rawlinson. Nurse of the Hebrew women. A Hebrew child must surely need a Hebrew nurse, to understand it, feed it, dress it and talk to it.—Ibid. For thee. A seed dropped into the soil of compassion, which perhaps suggested the thought of adoption to the princess.—Pentecost.

8. Go. The simple brevity characteristic of antique manners.—Rawlinson. Maid went. With a joyous heart and the wonderful news.—Gray. Called the child's mother. Who became the recognized servant of the princess; otherwise how could she enjoy more safety with her babe than before?—Alford.

9. Said unto her. It did not require the wisdom of a Solomon to tell the royal lady that the nurse, with her beaming face, was the child's mother. And the heart of the royal lady beat with the heart of the slave mother.—Pentecost. For me. It is henceforth mine, as much as if it had been in my household; as much as if I had borne it myself.—Rawlinson. Thy wages. She was doubly paid. In the wages as the servant of the princess, which made her boy safe, and in the privilege of caring for and training him.—P. The mother does an honest day's work, week in and week out, in faithful and fat h-filled care for her children, earns the highest wages, and will be rich sooner or later.—Trumbull. Nursed it. No need now to hide it. What the Hebrew mother could not do for herself, she could do for an Egyptian and a princess.—Sandham.

10. She brought him. It would seem of her own accord; there was no dispensation to escape the obligation.—Wakefield. Very lonely the little household must have felt as the child went away; the last instruction given, the last prayer offered, the last kiss exchanged.—Meyer. Henceforth the mother might see her boy only occasionally or hear of the princess' adopted son.—Gray. Became her son. As an Egyptian princess and as a daughter she had double power. A daughter may do what a statesman cannot.—Pentecost. Moses was formerly adopted. He became a member of the royal household, where his education would be what Stephen describes. He "was learned in all the wisdom of the Egyptians."—Ac. 7:21-22.—Cook. In no country was such value attached to education, nor was it begun so early as in Egypt.—Eldersheim. Moses was taught mathematics, astronomy, chemistry, medicine, theology, philosophy and laws.—Ibid. Also engineering, hydraulics and hieroglyphics, music, painting and poetry.—Stanley. Moses educated in a court is fitter to be king in Jeshurun, Deu. 33:5; in a learned court, fitter to be an historian; in an Egyptian court, fitter to be an ambassador to that court. It God's name.—Henry. Called his name Moses. The exact meaning is "son," but the verbal root signifies "produce," "brought forth." The sentence in Egyptian corresponds to our version. She called his name Moses, "son," or "brought forth," because she brought him forth out of the water.—Cook. The name "Moses" occurs in several old Egyptian papyri, among others as that of one of the royal princes.—Eldersheim. The only name by which he has ever been known and a permanent memorial of the incidents of his birth and infancy.—J. F. B.

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